



HAG RAG

WISCONSIN'S LESBIAN-FEMINIST PRESS

New Rage Thinking

\$1.50



LESBIAN ETHICS I

• A RESPONSE TO HOAGLAND'S
LESBIAN ETHICS

• RESISTANCE IS NOT A CRIME

• ETHICAL CONSIDERATIONS:
LIBERALISM, LYING, AND
INTERVENTION

• INTERVIEW WITH
A PERFORMANCE ARTIST:
DEBBIE DAVIS

PLUS: SPECIAL! WISCONSIN GAY PRIDE PHOTOS

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This issue of *Hag Rag* was produced by Mary Frank, Justice Fire, Lance, and Teresa Kraemer. We were assisted by many friends and activist dykes, only a few of whom are named below.

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Editorial Policy:

Hag Rag, Wisconsin's Lesbian-Feminist Press, announces the following themes for upcoming issues, and copy due dates (publication date is the first of the following month):

Topic	Due Date
Lesbian Ethics, II	Aug. 1, 1989
Violence	Oct. 1, 1989
Lesbians' Relationships	Dec. 1, 1989

Writers are invited to submit thought-provoking, theoretical, possibly humorous, and ground-breaking treatments of these topics or other issues relevant to lesbians. We also welcome drawings/photos by visual artists. Please include a short autobiography with your submission and indicate how your location should be printed.

See "Call for Articles" in this issue for more information about upcoming topics. If you have ideas for a topic you'd like to see featured in an issue of *Hag Rag*, drop us a line to let o&3 us know.

Articles should be no longer than 1000-1500 words (four to six double-spaced typed pages). Longer articles may need to be published in segments.

Writers with access to Wordstar, Wordperfect, Microsoft Word, or MultiMate should feel free to submit their articles in disk form. We can accept submissions on 5-1/4" disks or 3-1/2" disks (780K/regular density only on the latter). We will gladly return your disks if you'll help us cut down on the retyping of articles!

If we feel editing is necessary, we will contact you. Please include a self-addressed, stamped envelope if you want your materials returned. *Hag Rag* pays in contributor's copies. For more information, please write *Hag Rag*, PO Box 93243, Milwaukee, WI 53203, or call Mary, 414/372-3330 in Milwaukee, or Lance, 608/244-4370 in Madison.

Cover Photo: Two Madison Dykes, Chris and Mary. By Lance, Madison.

Cover Design and Layout: By Teresa Kraemer, Milwaukee.

Hag Rag Logo: Designed by Rennie Laing (Maieutic), Milwaukee.

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Lesbian Ethics: Personal and Political Choices

Traditionally, ethics have been defined as the set of moral principles or values which govern the conduct of an individual or group. Sarah Lucia Hoagland, in her recent book *Lesbian Ethics, Toward New Value*, exposes how traditional patriarchal ethics have focused on "the extent to which [an individual] participates in the [already existing] structural hierarchy of a social group or organization by adhering to its rules." Lesbian ethics, by contrast, "focus... on enabling and developing individual integrity and agency in relation to others... [and] invoke a self who is both separate and related, a self which is neither autonomous nor dissolved: a self in community who is one among many."

While many of us have lamented the right-wing climate of the last decade, and it's apparently detrimental effect on radical lesbianism, others of us have experienced the 1980's as a time of great inner change and self-empowerment. We have worked hard to dismantle the patriarchal power structure's imprint on us and our relationships with others. Confronting the voices of oppression inside us, we have begun to break the stranglehold of male control in our lives. As these inner voices recede, our ability to work together in active, public resistance grows.

Hoagland recognizes how completely patriarchy has paralyzed the will to act in lesbians. Her work presupposes the need for lesbians to do "inner" work as a necessary condition to our active response to patriarchal oppression. If we do not become our own agents, then we will continually be someone else's puppets, acting or reacting on their behalf instead of our own.

In this issue Cheryl Kader offers "A Response to Hoagland's *Lesbian Ethics*," in which she questions the separatist foundation of Hoagland's work and makes a plea for lesbian involvement in coalitional politics. Lance, in her "Ethical Considerations" reflects on how the works of Hoagland, Mao Tse Tung and Adrienne Rich have influenced her own moral agency. Ceres May's article on lesbian political prisoners, "Resistance is Not a Crime," exposes the patriarchal government's great hatred and fear of lesbians who have been imprisoned for acting on their values. In an interview with Debbie Davis, we find out how one Milwaukee lesbian applies her personal/political ethics in her work as a performance artist. Finally, this issue includes photo coverage of recent lesbian and gay pride celebrations in Wisconsin.

The next issue will continue to focus on the subject of lesbian ethics. The "Call for Articles" on page 25 should inspire you to write your own thoughts on the subject and sent them in! The due date for the next issue is August 1.

Last but not least, we would like to apologize to our readers and to Elizabeth for accidentally cutting off the end of her article in the May-June issue. The final section of her journal entry, "Using My Life in My Work," begins on page 22.

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A Response to Hoagland's *Lesbian Ethics*

On page 63 of her text, Sarah Hoagland claims that "separatism is, most importantly, a refocusing, a focusing on lesbians and on a lesbian conceptual framework." My purpose here is not to question the value, legitimacy, or "political correctness" of separatism as a mode of resistance—the ground for a "moral revolution" in Hoagland's words; rather, I want to explore the relation between withdrawal, ethics, agency, and the creation of meaning—the focus, as I understand it, of Hoagland's project. I should state at the outset that I am not a philosopher. I have had no formal training in the "history" of ethics, and thus, I accept Hoagland's critique of "traditional" ethics and her call for a new ethical focus: a Lesbian Ethics founded in moral agency, self-understanding, and relations among lesbians within community. I will proceed then, from the base of Hoagland's definitions, from the categories she presents us with. (While recognizing that the term "categories" is suspect, for Hoagland claims that we create new value and that she isn't trying to impose her own categories or principles...is this so?)

Former slave and abolitionist, Frederick Douglass, claimed that "power concedes nothing without a demand," and I was reminded of Douglass' remark more than once while reading *Lesbian Ethics*. In a text concerned with "the idea of 'moral' agency under oppression" (see, especially, Chapter 5 - "Moral Agency and Interacting") that is, with questions of power, empowerment, and the effects of power, I cannot fathom Hoagland's inexplicable (to me) emphasis on "the personal." Whence this "psychological model"? This obsession with "our choices and interactions" [as ways] to transform our selves in certain respects and hence to change certain boundaries and limits" (232, my emphasis)?



Hoagland insists that we have not yet discovered ways to dismantle institutionalized power relations or structures (244). Whether or not we agree, can we unproblematically assume that change at the level of the self or the small group ("among us") can be directly translated into change at the level of large-scale social systems? I suggest that acceptance of the equation, "the personal is the same as the political" allows Hoagland to avoid thinking about the relationship between the

two, or about the different terms of each. In contrast to Hoagland, I suspect that the displacement of discussions of power from its systemic operation in/through the individual (my understanding of "the personal is the political") onto questions of how we engage and interact with each other, signals a shift from lesbianism as a politics of resistance to lesbianism as a setting for self-enhancement. In my opinion, Hoagland's arguing by analogy constitutes an undertheorization of power's effects and of the force of hegemonic ideologies as well as a corresponding failure to comprehend how agency is constituted in the struggle over dominant meanings.

In addition, I am compelled to question Hoagland's notion of "moral agency"...as the ability to choose in limited situations" (231) from the perspective of the ideology of "choice" itself. Separatism, as Hoagland defines it, is at once a "way of pulling back from the existing conceptual framework and a withdrawal from heterosexualism" (60-61). Separatism is the point of departure for "a moral revolution." But as Catherine MacKinnon reminds us, since "male power produces the world before it distorts it...women have little choice but to become persons who freely choose women's roles." What is at stake here is the very status of "choice" in women's lives (and substituting "lesbian" for "woman," or labeling "choice" as "creation," doesn't remove any of the cultural baggage).

While MacKinnon has been criticized for coding women as universal "victims," and I won't address this issue here—Hoagland, I fear, fails to resolve or add to our understanding of the concept of "agency" by insisting that "people become moral agents [by] creating value through the choices they make" (204). To claim that our values are a result of what we enact—our choices—denies the determining impact of structures or relations of power which precede us, our choices, or our relationships. While Hoagland leaves the terms "lesbian" and "community" deliberately undefined in her text, these terms and the experiences they represent take on lives of their own, uninformed by the contexts in which they are produced, enacted, or sustained. What is needed is not an either-or approach—lesbians are totally subjected to or free from conceptual and social structures—but an interactive approach. How and under what conditions do lesbian practices and communities articulate with complex and often contradictory social and historical forces to produce new value-meaning?

I want to ask, as Hoagland does, what it means to live ethical lives under oppression. Or, posed differently, what is an ethical response to oppression? My reading of *Lesbian Ethics* leads me to conclude that Hoagland is concerned with our ability to go on under oppression and make choices; thus, we become "moral agents." I interpret "to go on" as "surviving," albeit surviving in intelligent and caring ways (Hoagland prefers to talk in terms of "attending," 225+). Through our self-aware-

ness and our attending to one another, we become moral and creative beings. On page 241, she writes, seeking to move her discussion from the (inter)personal realm to the political, "I believe it is in this way that we can begin to transform ourselves into an energy field capable of resisting oppression, into beings who are not accustomed to participating in relationships of dominance and subordination." While I welcome Hoagland's commitment to building community and "improving relationships among us," I question her uncritical assumption that fostering such behaviors is the bridge to social change. Under oppression, does agency reside in choice (however "creative") or in action to ensure choice?



My problem, therefore, lies not with Hoagland's insistence on choice as the fulcrum on which action turns, but the context—ethics and agency—in which her discussion takes place. In this context, what distinguishes "survival" from "accommodation" since we are not being encouraged to oppose oppression but to live better lives—to develop lesbian survival skills? Put another way, if the antidote to oppression—domination and subordination—resides within the self, aren't we to conclude that the problem does too? I am looking for critical reflection on the issues Hoagland raises—the how, where, and why of creating new value, new meaning, and social change. Meaning, however separatist, unfolds in a dialectical relation with public discourse. Power is not simply a product of false consciousness; it has considerable material and social basis and cannot be undone by right thinking. If the separatist community "moves" nothing but itself, acts only on itself, what, finally, are the ethics of such an inward focus?

Does withdrawal render a system meaningless? Is withdrawal from an oppressive system ethical?

While Hoagland believes that separatism and recognition of differences can go together, recent writings by women of color suggest otherwise. Hoagland cites a number of lesbians of color, Maria Lugones, Audre Lorde, etc., to buttress her point of view and, perhaps, to forestall any objections from the skeptical; nevertheless, I still have problems with referencing a moral community as the site for the resolution of conflicts. (Nevermind that in so doing, one is always courting danger—can a community be other than exclusionary?...Another topic for discussion!!) I suggest that in Hoagland's text differences among women are rendered non-contradictory by virtue of their representation as differences between individuals. What remains unexamined are the institutions and relationships that exceed the boundaries of lesbian community/commonality. Hoagland's vocabulary—her discourse—is used to manage, dare I suggest, to domesti-

cate domination and subordination rather than to confront and work with these constraints and pressures.

A different approach is suggested by Bernice Johnson Reagon in her essay, "Coalition Politics: Turning the Century," who proposes forming coalitions to oppose all forms of oppression among women AS WELL AS creating new values and relationships in community. Nevertheless, Reagon cautions: "We've pretty much come to the end of a time when you can have a space that is 'yours alone'—just for the people who want to be there....There is nowhere you can go and only be with people who are like you. It's over. Give it up" (357). For Reagon, survival consists precisely in breaking out, in quitting one's "barred room," the space of sameness, of nurturance, of "nationalism": "At a certain stage nationalism is crucial to a people if you are going to ever impact as a group in your interest. Nationalism at another point becomes reactionary because it is totally inadequate for surviving in the world with many peoples" (258).

I quote Reagon at some length because, unlike Hoagland, she doesn't advocate an either-or position. It is not a matter of building a refuge from oppression OR of combatting all forms of domination, but of having both. It is equally a matter of not confusing the two. The term that is operative here is "identity politics": community and/as politics.

If your values/meanings pertain only to the small world that is your community, if there is no effort to make them take hold elsewhere, are they truly new meanings? From my perspective, lesbianism should not be reduced to a code or set of rules for interaction with each other, rather, I want my lesbianism to remain as the possibility of intervention: as an adversarial response to processes of domination-subordination or, as Audre Lorde writes, "as a springboard for creative change." Ultimately, isn't the coalition experience, "if you can stand it," as Reagon emphasizes, the more moral, self-aware, caring, and woman-centered one? If we are serious about "relating," shouldn't we be thinking about relation with all women, not only with those who share our values? It is not one's principles alone that reflect one's morality, but how one's principles form the basis for one's practice—how one puts one's principles to work to exert an ethical pressure on all the abuses of power that encroach on women's lives.

Notes:

I want to thank the members of Jacquelyn N. Zita's class, "Feminist Ethics," taught at the University of Minnesota—Minneapolis in Winter, 1989. While the ideas expressed in this article are mine, and I take responsibility for them, I am indebted to the women in the class for their intellectual honesty and willingness to debate (endlessly!) the issues raised by *Lesbian Ethics* and other lesbian feminist works. I'm sure going to miss you all.

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Cheryl Kader,
Milwaukee

Cheryl is a graduate student in the English Department at UWM. She is writing a dissertation on feminist space and the production of meaning. In the fall of 1989, she will be teaching a course at UWM on gay and lesbian literature of the 20th century.

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Writers to cover Milwaukee events and write up stories for *Hag Rag*. If you've never written anything, but would like to try, we'll work with you to get you started!

Dykes to search through old publications for graphics and to take them to be copied for use in layout.

In Madison:

Dykes to earn money commissions selling *Hag Rag* at events.

Dykes to earn money commissions selling advertising for *Hag Rag*.

A Madison-area dyke to compile the local *Hag Rag* calendar of events. This involves a couple of hours every other month, contacting local womyn's organizations to get the scoop on what's going on. Requires some persistence, ability to communicate with answering machines, and attention to details.

Dykes Everywhere!

Artistically inclined womyn who could occasionally draw a graphic or two for publication in *Hag Rag*. In fact, if you already have artwork laying around the house unused, we'd be incredibly grateful to consider it for publication too!

We are still seeking someone to work with us on a long-term project to record *Hag Rag* on tape.

If interested in any of the above, contact: Mary in Milwaukee at 414/372-3330 or Lance in Madison at 608/244-4370. No Experience Necessary!! We will train you in what to do.

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Letters

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Due to space limitations, we ask that you limit your letters to 500 words, which is about two double-spaced, typewritten pages. Letters must include your real name and address, for verification purposes, but you may elect to use a pseudonym when your letter is printed. Please indicate the manner in which you want your name/town to appear. If you want to send us letters which aren't meant for publication, please indicate "Not for Publication", or we may choose to publish excerpts from your letters.

Dear Hags,

Praise and applause to you all for making "Dykes to Watch Out For" more accessible for those of us who have visual problems with small print. Great idea! And keep up the good work!!

Judy
Milwaukee

Dear Hag Rag,

Thank you for printing my article, "Feminist Therapy—Feminist Control?" in your January-February issue. I am interested to know, however, why I am referred to as a "dyke" in the front of the magazine. I am not a lesbian and I specifically asked one of the Hags if you accepted work from heterosexual women.

I would like readers to be aware that heterosexual women are just as interested in and capable of fighting back as lesbians.

"Rachel"

[Ed. Reply: You were referred to as a dyke because the Hag you talked to forgot to mention to the rest of us that you were heterosexual. May I ask you a question? Why are straight women always so unwilling (afraid?) to be identified as/with lesbians? As radical lesbians, we believe it is preferable to assume a woman is a lesbian until proven otherwise! For us, lesbianism is the all too often forgotten "norm."]

Dear Hags,

This is a response to your coverage of the Madison murder-suicide. I'm angry that the first report told only that Catherine and Lilly Ann were older lesbians. Lance's coverage in the May-June issue continued to portray them as "the other." She barely mentions Lilly Ann. I understand her feelings of revulsion, anger and fear, but could not someone else have expressed some of our other emotions as well?

I strongly object to the presumptuous title and subtitle of "If I Can't Have Her...." Catherine was not a boy or man. She was a lesbian. So was Lilly Ann. I also object to labelling anyone as "mentally ill," "unstable," or "THE abuser." These are shrink terms and I reject them.

Twelve years ago I was active in a Winnipeg Lesbian group when another Lesbian (whom I'll call Janet) killed her two kids. We spent a lot of energy protecting ourselves, managed to keep "Lesbian" out of most of the news reports and got legal advice against police harassment. We also arranged for a lawyer for Janet and some emotional support for her and her mother. But we did a lousy job of caring for the rest of us, emotionally. We did not spend nearly enough time and energy talking about our feelings, which ran the gamut of grief: shock, loss, guilt, powerlessness, despair, blaming, disbelief, affection, sorrow, depression, as well as the same mix of revulsion, frustration, anger, denial, fear and punitiveness expressed by Lance. The killing was a central event in the lives of all Winnipeg Lesbians and affected us for years after. Some responded by going back to men or to the closet, some became super-activists or stars, others moved toward separatism. A dangerous "holier-than-thou" trend emerged, a variation of the "individual solution."

Re: the Madison events, I feel the need to call for compassion for ourselves and each other. This is a time to grieve well, by talking out our feelings with each other (Not the shrinks, please!), and discussing our good and bad memories, our hopes for the future, and where we are heading now and why and if that's the best way to move.

This is the time to remember WHO THE REAL ENEMY IS, so we can stop treating each other as enemies. OUR ENEMY IS NOT ANY DYKE who gives in to the despair we all feel. OUR ENEMY IS MANKIND'S SOCIETY, so bankrupt of humane values that Dykes are more and more feeling like turning to desperate acts. May I suggest that, instead of focusing on violence, we need to focus, even more than we have, on ways of living, strategizing, and organizing which give Dykes more, not less emotional support. I think that ALLOF US will continue to "need too much" until the patriarchy's end.

Till then....

Let's take care.

Isabel Andrews
Kenora, Canada

Response to Isabel Andrews

The first report (in the March/April 1989 issue of *Hag Rag*) briefly mentioned the names involved, the fact that a murder-suicide occurred in Madison, their ages, and that other information would appear in the next issue. If Rouse and Kebick had been 20 and 25 years old, would it have made you so angry to have their ages included? Or are you reading into their ages a judgement about "older Lesbians"? Are we not to include such information at all?



I don't understand your contention that I portrayed Rouse and Kebick as the "other" by talking about the circumstances surrounding the violence. Since I did not know the wimmin personally, I dealt with the aspects of this incident that were the most thought-provoking for me: the media circus and the use of violence between lesbians in imitation of male behavior.

I reject the notion that Catherine's violence against Lilly Ann cannot or should not be discussed in the context of prick behavior which punishes a woman for ending a relationship, an opinion which was expressed in my title. A woman is dead who chose to leave her abusive ex-lover. Do you have two standards—one for the boys and one for the girls—by which we should measure the violence done against us?

I disagree with you about "the REAL ENEMY." The "REAL ENEMY" in this case is not just "MANKIND'S SOCIETY," as you put it; the "REAL ENEMY" was Catherine Rouse, herself a victim of emotional and physical battery who turned her violence against a former lover (and other former lovers as well). As many lesbian theorists and writers have taught us, each action has an actor. Blaming Lilly Ann's death on "MANKIND'S SOCIETY" masks the actual doer of violence (again, herself a victim of violence).

Should Catherine Rouse's actor status in this incident be dismissed? This theme—that lesbians (and often women in general) are so totally oppressed under patriarchy that we therefore are excused from responsibility or accountability for our actions—resonates in discussions about the effects of living in a racist, heterosexist, classist (etc.) world. In your letter you state that "Catherine was not a boy or man," which I interpret to mean that whatever Catherine did, she did because she was a lesbian oppressed by patriarchy, and therefore not to be criticized or held accountable for her actions. Yes, Catherine was a victim of the violence in her home and in society in general. Are we to excuse violence done by victimized or unstable lesbians—even if it costs us our lives—because the abuser is a victim too? Is our community so vulnerable and weak that we cannot figure out how to help ourselves and each other overcome this victimization and end the cycle of abuse?

I object to the way you dismiss considerations of Catherine Rouse's mental health because they are "shrink terms." Are we to ignore mental health as a subject for discussion, or to ignore someone's obvious mental instability because the "shrink" profession has nothing to say about our lives? Are we to excuse Catherine's violence because we don't have the language to discuss her mental condition save that which (sometimes) is used against us?

I reject the notion that mental stability or instability and violence are off-limits topics for discussion by lesbians. I reject the notion that we cannot infer (from our experiences or from others' experiences) that someone is unstable or dangerous. Wimmin have been taught to deny their own perceptions at their own risk. I also reject the notion that "shrinks" should be off-limits to lesbians. Depending on therapists to perform community functions (e.g., talking out our feelings) can be

taken to extremes, but many dykes—myself included—have used therapy to learn how to do the talking of which you speak. Memorial services in Madison DID allow wimmin to deal with the wide range of emotions caused by the violence. Perhaps you would like to comment further on the emotional issues the incident brought up for you. As pessimistic as this may seem, I do not think this is the only incident like this that has occurred (or will occur) in lesbian communities.

The *Hag Rag's* decision to do an issue on violence provides us with a forum to discuss the implications of violence in our lives—violence against us by patriarchal forces, and violence within our communities. It can provide the forum for doing just what you suggest: "focus...on ways of living, strategizing, and organizing...." Violence is omnipresent in our lives; it exacts a heavy toll, and many times we are not aware of its effect. We want to explore the reliance on violence to "solve" disputes or make us feel powerful. We want to explore ways of combatting violence, and that includes community response to violence between and among lesbians.

Lance
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Anti-Gay Violence in U.S. Widespread in 1988

[The following information is excerpted from a June 8, 1989 press release by the National Gay and Lesbian Task Force. For a complete copy of their report on anti-gay violence, send \$4 to: NGLTF, 1988 Report, 1517 U Street, NW, Washington, D.C. 20009.]

WASHINGTON, D.C.—At an emotion-charged press conference in a Senate Office Building in Washington, the National Gay and Lesbian Task Force (NGLTF) released its annual report on violence against lesbians and gay men on June 7th. The report concludes that the problem of anti-gay violence continued to be alarmingly widespread in 1988. A total of 7,248 incidents, ranging from harassment to homicide, were reported to NGLTF by 120 organizations in 38 states and the District of Columbia.

The NGLTF report, entitled *Anti-Gay Violence, Victimization and Defamation in 1988* is the only national measure of reports of harassment and violence against gay people. The 1988 report marks the fourth year NGLTF's Anti-Violence Project has reported on incidents of anti-gay violence nationally....

1988 Statistics

Of the 7,248 incidents reported to NGLTF last year, 4,835 were verbal harassment (67% of the total); 885 (12%) were physical assaults; 713 (10%) were threats of violence or menacing; 449 (6%) were acts of vandalism; 205 (3%) were episodes of police verbal/physical abuse (3%); 70 (1%) were homicides; 54 (1%) were bomb threats; and 9 were acts of arson.

The 7,248 incidents reported in 1988 slightly exceeds the total for 1987 (by 240 incidents or 3%), and is the largest number ever documented in a single year by NGLTF. However, this increase is the result of outreach by NGLTF to gay community-based Metropolitan Community Churches (MCC) and campus gay/lesbian organizations. If the data from MCC and campus groups are excluded from 1988 figures, reports of anti-gay harassment/threats actually declined 27% in 1988 and vandalism dropped 29%. By the same measure, however, the number of violent crimes increased. Among non-campus, non-MCC groups acts of arson doubled from 4 to 8, reports of physical assaults increased 4%, reports of homicide increased 9% and reports of police abuse increased 32%.

While offering comparison with incidents of violence reported in previous years, the 1988 NGLTF report stressed that such comparisons are made with great caution. "We cannot accurately gauge whether and how much the problem has changed in comparison to other years. Fluctuations in the number of groups reporting to NGLTF, lack of systematic data collection throughout the U.S., and underreporting by victims make it difficult to ascertain whether the problem has grown, diminished or remained constant."



Among incidents reported to NGLTF in 1988 were:

- On July 18, in Laguna Beach, California, pipe-wielding Skinheads screaming "Kill the Faggot," attacked a gay man and beat him unconscious.

- On January 17, arsonists torched Womanspace, a Philadelphia community center serving lesbian/feminist women.

- On April 30, vandals ransacked the home of a Nashville, Tennessee gay minister, scrawling "homo" and "fag" on his house and possessions.

- In December, in Keene, NH, when family members of a 19-year-old man learned his sexual orientation, they physically assaulted him....

Organized Hate Groups/Increased Hate Violence

The 1988 report concludes that anti-gay organized hate group activity—most of it involving neo-Nazi "Skinheads"—appeared to be on the rise, with organizations in 17 communities reporting anti-gay threats and/or attacks by hate groups. This increase coincides with a disturbing increase in all types of bias incidents nationally, particularly against people of color, Jews, and ethnic minorities. Hundreds of such crimes were documented in 1988 by local and national groups across the U.S....

NGLTF called for a concerted effort by government and community leaders to fight anti-gay and hate-motivated violence. NGLTF named the passage of the Hate Crime Statistics Act, which now has 126 cosponsors in the House and 47 in the Senate, a top legislative priority.

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Ethical Considerations: Liberalism, Lying, and Intervention

(A curious, unrefined blend of Mao, Adrienne, and Sarah)

Sarah Lucia Hoagland addresses the intertwining issues of power-over, control, and intervention in Chapter 3 of *Lesbian Ethics, Toward New Value*. Her concept of "intervention" in another dyke's life, as I understand it, means, for example, stepping in and making decisions for her, or extricating her from what might be considered undesirable circumstances (e.g., an abusive lover), thus trampling her choices and power.

Her concept of intervention intrigued me because it intersects with several political ideas I've held for years. One of those ideas is a definition of liberalism (which I modified from Mao Tse Tung's definition of liberalism); another is the discussion of honesty in Adrienne Rich's "Women and Honor, Some Notes on Lying." Another is my analysis of white-skin privilege and class privilege that I see operating among many lesbians in the U.S., especially in the lesbian cultural industry and the lesbian therapy industry. [I won't address these ideas in depth here, but later will attempt to show them at work in a common scenario in the lesbian community.]

Finally, because I am a Leo and the product of a dysfunctional family, I struggle constantly with the concepts of power and control. Hoagland's writings about power-over, control, and acts of intervention have kept me reading and re-reading Chapter 3, trying to understand how her concepts of ethical behavior and new value conflict with my attempts to eliminate liberalism in myself, and to act in a principled manner toward other lesbians, to human beings. [I must say here that I have not always lived up to those principles, but that, in my mind's eye they remain the standards against which I measure myself. I also admit that my understanding of Hoagland may be fuzzy and that the ideas in this article are in very rough form. Please bear with me.]

I have more questions than answers

Hoagland asks us to question the heroine in us and our urge to rush in and try to control things (p. 128), to intervene in other's lives and then want them to thank us for intervening, even if the situation blows up in all our faces. I want to know how this all relates to being "politically correct," and being a power-filled dyke as I move around in a very destructive, anti-lesbian culture. I want to know how this relates to wimmin's conditioned passivity, horizontal hostility, and powerlessness.

I also try to analyze her words about power-over, control, and intervention in terms of my beliefs about liberalism, my reluctance to stand by as verbal or physical violence is done to one individual or group. Where is the ethical, radical path through this maze? Why do I feel comfortable with "intervening," not out of a desire to make someone's else's choices in a matter, but because I cannot live with myself if I "liberal out" or if I lie (through words or silence)?

Where does Mao come in?

Oh yes, how does Mao fit in here? What I retain from Mao's writing on liberalism is the following: 1) that liberalism is letting things slide for the sake of friendship, or to avoid "rocking the boat" or to avoid being fired, or banned from circles of friends, etc.; 2) that liberalism is criticizing friends, organizations, ideas in private but not taking your criticisms directly to the individual or organization being criticized; 3) that liberalism is letting things slide because they don't personally affect you (e.g., racist or classist remarks or rules, lack of wheelchair access to lesbian events, etc.).



These three points are the most relevant to my concept of liberalism. [Mao makes several other points which include obeying orders and conducting propaganda among the masses. The former I reject because I never was very good at obeying orders; the latter I practice periodically because I am a lesbian who enjoys tripping out unsuspecting heterosexuals or racists, or uptight bureaucrats.]

Add Adrienne Rich...

Now add Adrienne Rich's philosophy about truth and lies: "Lying is done with words, and also with silence."

"When a woman tells the truth she is creating the possibility for more truth around her."

"When relationships are determined by manipulation, by the need for control, they may possess a dreary, bickering kind of drama, but they cease to be interesting...the shock of human possibility has ceased to reverberate through them."

The words of these two philosophers have been cooking around in my head for about 11 years now. The results? I have a desire to tell the "truth" (whatever that may be, in whatever situation), and a desire to weed out liberalism from my heart and my politics. The two, in my mind, are as intertwined as morning glory vines. [I must repeat that they are "ideals," ethical goals and measures towards which I strive, not always consistently. Sometimes my desire to tell the truth comes face-to-face with community sensibilities and taboos, or my own liberalism, my own fears of rejection, community disapproval, my own self-doubt.]

A theoretical example from Lesbian Life

Let me give an example of how these philosophies would operate in a theoretical scenario in the lesbian community:

I perceive that my attitude towards an old friend is changing because of her new lover. I have at least four choices: 1) I can let my concerns about my own behavior slide, because I know that my old friend, for various reasons, will probably not call me on my attitude. 2) I can talk to everybody but my old friend (and her new lover) about my feelings about her new lover. 3) I can demand that my old friend see me alone, without her new lover, leaving her to make a decision: agree to my terms, or accept my pissy attitude as a poor substitute for a good relationship between us, or not see me at all. 4) I can deal it out with my friend, and possibly her new lover. I will examine each "choice" in terms of liberalism, lying, and intervention.

1) I can let my concerns about my own behavior slide, because I know my friend will not call me on my behavior. This is liberalism, and it's not ethical behavior. I know I can detect changes in other's behavior towards me, and I have a feeling my friend knows that I'm pissed off, too. She wonders why I'm treating her so shabbily, not to mention what I'm doing to her new lover. But she loves me, and besides, she doesn't want to have me go off in her face. Besides, it's none of my business. I haven't liked other lovers of hers in the past, but they were her lovers, not mine. She's an adult, and she knows I'll still love her after this lover goes away, anyway.

It's lying through silence if I don't say what I feel, and either pretend nothing's wrong, or let her know something's wrong yet not come out with it. It also leads to passive-aggressive behavior: I speak sharply to her or maintain silence, yet let her know I'm unhappy.

If I get it in my head that I'll try to break up the relationship because I REALLY can't stand the new lover, or I KNOW she's gonna fuck with my friend, I'm intervening in her affairs, I'm trying to control her life. My obvious displeasure is a form of intervention: it is a passive-aggressive way of trying to get control and keep it. It's a good way to lose a friend.

2) I can talk to everybody but my old friend (and her new lover) about my feelings about her new lover. This is the second liberalism type I mentioned above. It's safer to talk around the subject, to other sympathetic listeners, than to risk being confronted and criticized and find out I'm wrong, or lose a friend. It's also lying, because I'm not dealing with the sources of the conflict: my own self, and my friend and her new lover.

It's intervention of another sort: a "round-the-back-door, sneaky kind of intervention. It's guaranteed to get back to my friend, and probably to her new lover. It's guaranteed to cause them to argue: my friend about keeping her relationship with me; her lover about keeping their relationship together.

3) I can demand that my old friend see me alone, without her new lover, leaving her to make a decision: agree to my terms, or accept my pissy attitude as a poor substitute for a good relationship between us, or not see me at all. This is liberalism too. It lets me avoid confronting the source of my anxiety or displeasure (her new lover). It's also lying because again, I am avoiding dealing with both parties involved, one or both of whom may have a completely different view of the situation.

It's intervention, because I have tried to drive a wedge between my friend and her lover: "It's me or her; you pick." I have tried to control my friend's life and choice of lovers.

4) I can deal it out with my friend, and possibly her new lover. This is the ethical choice; it is also the most high-risk choice. I risk hearing my friend say, "This is my lover. If you two can't get along, I'm sorry, but I'm not choosing between you." Or I risk finding out that my fears, anxieties, pre-conceptions were wrong, that her new lover is a human being and had no intention of driving me out of her life, and that I've spent a lot of energy making an ass out of myself. I risk having to say, "I'm sorry, I was wrong." Of course, I also risk finding out that I was right about her new lover, but that my friend is too head-over-heels to listen, and my only option now is withdrawal, and observation from a distance.

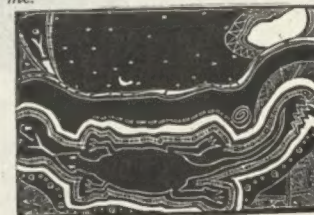
This is not intervention, but ethical decision-making after gathering all the necessary information. It is asking questions of those who can best answer them, instead of making up the answers myself and imposing them on others. It is communication without controlling the end result. It is the best way I know to integrate anti-liberalism with truth-telling. It is, however, usually the hardest path to take, and the one I come to after stumbling around in one or more of the other paths first.

In my life, and in my community, I wish for my self and for other dykes to help me pick the best path first.

Lance
Madison

With apologies to *Combat Liberalism, Women and Honor, Some Notes on Lying, and Lesbian Ethics, Toward New Value*.

I'm 37, white, partially disabled, and wish it was easier to wrap my mind around these ideas, but it's not. I'm grateful to those who can put it together and translate for me.



Wisconsin Marches for Lesbian and Gay Rights

May 6 in Madison



Inspired by the October, 1987 March on Washington for Lesbian and Gay Rights, the Gay and Lesbian Visibility Alliance (GALVANize) spent many months organizing fundraisers and outreach around the state in preparation for the rally and march. Thanks for all your hard work!

Approximately 7500 lesbians, gay men, bisexuals, parents, friends and neighbors weathered the bitter cold to rally at the state capitol and march for lesbian and gay rights May 6, 1989.



Photo credits:

All photos by Lance except GALVANize photo. Lance is an editor and writer for Hag Rag.

GALVANize photo by Holly J. Dunagan. Holly's photographs have appeared in two Madison, Wisconsin non-profit publications, the *Fair Housing Forum*, and the *Student Renter's Survival Guide*. She kept warm at the march by running ahead to take pictures.



Church Ladies Into Tribadism: Some marchers couldn't tell the funny-damentalists from the real ones picketing across the square from the rally....



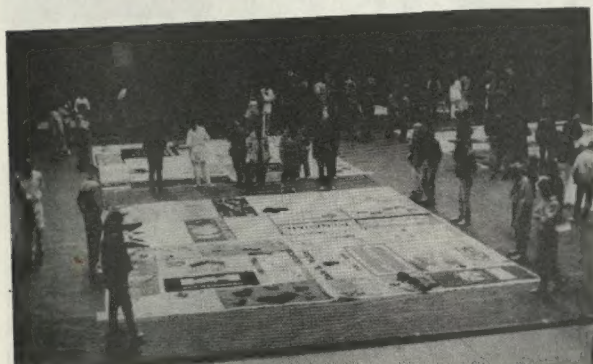
A Wisconsin state employee who has filed suit to obtain health coverage for the lesbian family.



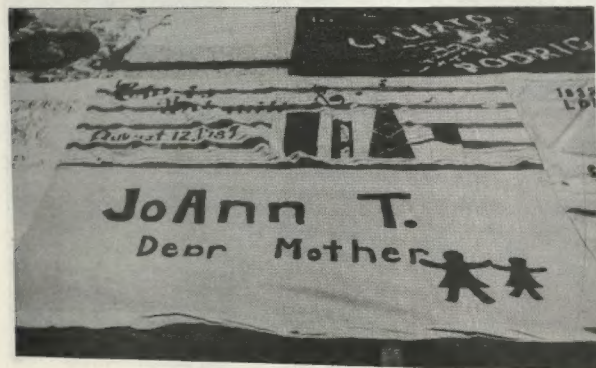
HAG RAG



Hags and friends.



Sections of The Names Project AIDS Quilt were on display at the UW Fieldhouse. Support Workers from Madison AIDS Support Network were on hand with tissues and sympathetic shoulders. New quilt squares from Madison and Milwaukee were added to the traveling exhibition at the closing ceremony Sunday, May 7, 1989.



HAG RAG

June 17 in Milwaukee



Milwaukee Dykes on Bikes.



Maieutic, cute and talented designer of Hag Rag's logo.

Photo Credits:

The Dykes on Bikes photo was taken by Juana Sabatino, lesbian star of "Tri-Cable Tonight," Milwaukee's lesbian and gay T.V. show.

All other photos of the Milwaukee march were taken by Jamakaya except for the picture of Jamakaya, which was taken by an anonymous friend while Jamakaya was busy rousing the rabble.



Jamakaya, author of Hag Rag's "Sisternews" column and crowd-pleasing rabble-rouser.



Sue Cook, tireless march and rally organizer.

Hate Crimes Statistics Project: If you've been attacked or harassed because you're a lesbian, call 414/444-7331 and have the incident recorded. Confidential, sponsored by Lambda Rights Network, Milwaukee.

Interview With a Performance Artist: Debbie Davis

[A few years ago, I was invited to an evening of feminist theatre performed in the attic of a huge old Milwaukee home. I was happily surprised to find it was not a conventional theatre piece, but a creative mix of juggling, comedy, first-person narrative and a strongly personal/political theme. The author and performer of this refreshingly imaginative expression of personal ethics was a young crew-cut blonde dyke, Debbie Davis. In subsequent performances in the Milwaukee-Madison-Chicago area, Debbie has explored both personal and political issues, always as an out-front lesbian, and always with a lot of imagination and humor. Some of *Hag Rag's* readers may recall her unforgettable appearance juggling fire at the Madison lesbian variety show last November.—Teresa Kraemer]

HAG RAG: You are a performance artist. Would you define what this is, and how long you've been doing this?

DEBBIE DAVIS: I was nearly kicked out of an arts institute admissions office for the audacity of asking for a definition of "performance art." For the past four years I've called my work "circus-based feminist performance art." I combine elements of circus, movement, stand-up comedy, testimony, theater, and prayer.

HR: Would you list some of your background and education?

DD: I spent two and a half years at Friends World College (New York, Philadelphia, Central America and San Francisco) studying political theory, community organizing and performance. In 1984 I did a one-year intensive program at Del'Arte School of Physical Comedy in northern California. A lot of my performance skills have come from workshops, on-the-job training, and hours and hours of solitude with the juggling clubs and my overactive brain.

HR: How did you develop your art? What were your beginnings and influences, and the discovery of your skills and purposes?

DD: As a kid, I used to play "movies," making up stories, casting my friends, then playing the director. In high school I developed such a high-morality, overachiever straitjacket for myself that the stage was the only way out of character. The years following high school were alight with political fervor. My first year at Friends World College, I did an independent study in an urban Philadelphia community of anarcho-feminist activists. I studied the issues and performed them in the streets with a troupe of guerrilla artists. The next year I went to Central America, where I studied mime, and the stories, conditions, and international involvements in Salvadoran refugee camps. I finally recognized my trend, and made the conscious choice to develop theater as my skill for the movement. I did a year of political work in Milwaukee on Central American issues, then went to study feminist theater with At the Foot of the Mountain in Minneapolis. AFOM introduced me to the



Debbie Davis (l) and Dawn Kaiser

"feminist Aesthetic"—to put it simply: multi-dimensional, interconnected, ebb and flow healings—insights as opposed to the linear-rise-and-phallic-fall plot actions.

I moved to San Francisco for an internship with the Peoples Theater Coalition. My first workshop was with the San Francisco Mime Troupe and there I met Sara Felder, a confessed juggler. Having been the type of kid who would vomit into her circus popcorn, I was devastated at the "waste" of her talent. Then I saw her transform juggling into poetry, weaving the image and rhythm of the moving balls into her potent text. I understood suddenly that the cheesy sensationalism, the intimidating trickery I hated so much about circus was but a patriarchal add-on, and we could use that beauty, so universal in appeal. We joined forces: the quest to create a women's circus. It was the year that threatened to re-elect Reagan and I took off to the redwoods to learn to juggle and be funny. It was a turning point. I studied intensively for eight months at Del'Arte School of Mime and Comedy. The following summer I canned salmon in Alaska to pay for it all. It was a great experiment in people's theater. I wrote a piece while working called "Inner Monologue of a Canner Worker." Its performances for coworkers won me many bucks, cases of salmon and mascot status. I returned to San Francisco—we gathered a Women's Circus from across the U.S. and went to Nicaragua. [Ed.: See March/April 1988 issue of *Hag Rag* for an in-depth article on this venture.] Seven of us spent two months in Mexico rehearsing, then three weeks in Nicaragua touring military camps and elementary schools. It was rich.

Just before leaving San Francisco, I discovered Al Anon and with it my latest genre: the testimonial. I came back to Milwaukee to create "Poolside Addic-

tions" [Ed.: A tragi-comic look at one lesbian character's struggle with her own codependency, and the beginnings of her recovery from it.] I realize now that my purpose in creating theater has always been the same. I could tell you I was on a mission to change the world, but if that were primarily the case...I should have stayed with community organizing. The real truth of the matter is that it's my only voice of in/sanity.

HR: You give your work definite political emphasis, not only as a pacifist but as an out-front lesbian feminist. Can you talk about this?

DD: In the past four years, neither the content nor the form of my work has been consciously political. I write based on my personal experience. And my personal experience is shaped by a strong curiosity for the world, an uncommon love for women, a Catholic folk-Mass hangover of missionary idealism and an annoying knack for finding the inherent contradiction in everything.

HR: It has been said that politics and art are a difficult mix, and also that as lesbians our existence is political. How do these concepts affect what you do with your art?

DD: Politics are such an integral part of conscious being, I don't understand the word as an isolated noun or adjective any more. I guess the critics of what I remember as "political theater" might say it is intent to educate or change with the assumption of ignorance and expectation of enlightenment. Yet any reason to communicate is reason enough to create. Informative theater that is heartfelt, well-crafted and performed as public dialogue can and has educated audiences and affected social change. This is not the intent of my work. "Poolside Addictions" hopes only to lift that shame, momentarily, when we laugh together at the daily secrets we use to torture ourselves. Is that political? I've been very out in the publicity for my shows. Here I feel the effect of this lesbian is political, is not art—because there is a certain audience that I know would love my work if they weren't so afraid of the poster.

HR: How has doing your art affected you? Personally? Politically?

DD: Personally, my art has taught me to trust instincts. If the urge is there to say it, there must be a need to hear it. Politically (again the P word), I've seen how starved lesbians are for our images on stages, and how universal our essential issues are.

HR: What goals do you have in doing wimmin's performance art? To wimmin's audiences? To mixed audiences?

DD: In Chicago this past year I performed with Dominique Dibbell and Jennifer Miller from New York. We were a great lesbian performance art combination. We've decided to tour out East, to women's colleges, women's performance venues, and performance art venues. I just received a grant from the Wisconsin Arts Board to perform in-state as well, so we'll extend our tour to the Midwest—"Circus of a Queer Nature."

I would like to see lesbian performance become as accessible to women's community as women's music

has been. I would also like to see the brash integrity of my lesbian performance friends be an out presence in the performance community. Our mixed audiences have been as responsive (though differently so) as our women's audiences. I sense a delight from straight people who recognize themselves on stage through the experience of lesbians. I feel similarly when I see minority theater that reveals to me how my experience differs from, and parallels, that of other sub-cultures.

HR: Would you share a vision of the future of your work? Works in progress, ideas, etc.?

DD: This summer I'm starting to work on a piece called "Sex and Circus." It parallels issues of power, fear and ambivalence, and my struggle with "tricks." I have a video idea about the birth of a feminist through street harassment, a thriller video about a lesbian recycling collective, and more satire on post-relationship recovery. I need to be working more with other women like Dawn Kaiser [Ed.: With whom Debbie performed "Obsessions of a Queer Nature" along with Dominique Dibbell, at the Art Muscle Studio in Milwaukee on April 7-8, 1989.]. I want to infuse more circus skills into the Madison community. I have this idea of a circus creation myth for the next lesbian variety show. Collaborate, collaborate, collaboration is the path of true courage and aesthetic delight.

Teresa Kraemer
Milwaukee

I am a white mid-thirties Scorpio Dyke currently working on an Associate Degree in Commercial Art. For the last 12 years I've been intermittently contributing energy to the Midwest's lesbian feminist community (as newspaper staffer, group organizer, journal writer, festival worker, and cook). I have always been a passionate practicing philologist.

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Resistance Is Not A Crime

Since January there have been articles in the lesbian/gay press on the "Resistance Conspiracy Case." Interestingly enough the mainstream press has been silent on the news of six political activists, four of whom are women, and two of whom are out lesbians, awaiting trial in Washington, D.C. for "conspiracy to resist the policies and practices of the U.S. government through violent and illegal means." What is it the press and/or government doesn't want us to know about this case?

In reading interviews with Marilyn Buck, Linda Evans, Susan Rosenberg, and Laura Whitehorn in *Sojourner*, Feb. issue; *Gay Community News*, Jan. issue; and *off our backs*, May issue, the message that comes across loud and clear is that these women have spent their lives working against racism, sexism, and homophobia. They believe we live under an imperialist system that systematically oppresses people in order to benefit the wealthy, and that that system needs to be exposed and resisted. The U.S. government has labeled these women subversives and terrorists. Yet, who are the terrorists—the "democratic government" that sanctions corporations that poison the environment, that subverts Latin American efforts for self-government in order to keep rulers who favor multi-national corporations in power, even as these rulers systematically murder their own people, and supports a nuclear mentality that may destroy us all—this nation practices terrorism on a global scale! It's a wonder that more people don't rise up and resist.

The charges, prison conditions, length of sentences and the construction of a three inch bullet-proof wall and surveillance cameras in the courtroom are all designed to create an example of what happens to people who resist! The bullet-proof wall and cameras will project the opinion of the government that these are extremely violent criminals, hardly conditions conducive to a fair trial. The charges of conspiracy stem from a bombing of the U.S. Capitol and three military buildings in the District of Columbia. The bombings were a protest to the invasion of Grenada. No one was injured.

Although the government's own attorney has admitted in court that there is no direct proof as to who did the bombings, still it persists in the prosecution. Because of these people's political associations they are facing up to 45 years in prison if convicted. Additional years that is, since all but Berkman and Whitehorn are carrying at least 45 year sentences. The charges of conspiracy are elastic, and frighteningly broad. If these women are convicted, when the government has no direct evidence, then how safe are any of us who choose to do political work and voice our protests of the government?

Marilyn Buck was active in the civil rights movement in the 1960's. She actively protested against the war and racism and worked in the SDS. And we know the government's attitude towards activists and protesters in the 60's. In 1988 she was convicted for alleged conspiracy in actions attributed to the Black Liberation



Illustration by Susan Rosenberg

Army, including the 1979 prison escape of Assata Shakur. Why is the government persisting in charging Buck on conspiracy charges when she already faces 70 years in prison?

Perhaps it's the fact that here are white women, lesbians, who actively fight against racism and imperialism. Linda Evans was an SDS organizer protesting against the U.S. war in Vietnam and worked to support the Black liberation movement. She was a member of an all woman's band and a women's printing/graphics collective in Texas. She's been active in the women's and lesbian community for years and has always had a strong commitment to fighting racism and imperialism. She was arrested in 1985 and convicted of harboring a fugitive and using a false name to buy four guns in Louisiana. She received a sentence of 40 years for false statements...this in Louisiana where Don Black, a member of the Ku Klux Klan, and 10 other men, in a boat full of illegal weapons tried to mount an invasion of Dominica. He received ten years and was out in 24 months. How do the politics of the individuals influence the sentences they receive?

Laura Whitehorn has been held in "preventive detention" and denied bail for two years. That's over two years in jail, repeatedly denied bail although she has no previous criminal charges, but three arrests for demonstrating against forced sterilization and the Vietnam war. Laura is also an out lesbian who has spent years working for and supporting the struggles of the Black power movement, the civil rights movement, and women's liberation and gay rights. She helped found the Boston/Cambridge women's school and worked with the Madam Binh Graphics Collective.

Because of her political affiliations Susan Rosenberg was imprisoned in the Lexington Small Group Isolation Unit for her conviction of possessing explosives, weapons, and an i.d. It was her work with the clandestine resistance movement and her refusal to collaborate

HAG RAG

with the government that led to her sentence of 58 years. Susan has also worked against racism and for women's rights, being an activist all her adult life. She's worked in solidarity with national liberation struggles, going to Cuba in 1976 to help build a day care center. She is also a Doctor of Acupuncture who studied and worked with Black acupuncturists at a community health center in Harlem. Clearly Rosenberg is a woman of commitment and action. And to break her strong spirit, she was sent to Lexington, an experiment of the effects of long-term sensory deprivation. No windows, no fresh air, 24 hour surveillance cameras, and fluorescent lights that never went out. The Lexington unit was later closed by judicial decree after an international protest that included Amnesty International.

Here are four women who have actively worked against injustice, women who are committed to revolution, not just reform of an already corrupt system. Is it their belief in militant action where necessary that stops the women's and lesbian communities from supporting them? Most people are very uncomfortable with the idea of armed resistance. Women, especially white women who can enjoy middle class privilege, are conditioned to be passive, to not fight back, and certainly to not identify with other oppressed people. And the government is especially frightened of women who openly resist them, women who bond together, name themselves lesbians and revolutionaries and would encourage us all to realize that as women we have little to gain with this system.

A recent breakthrough in the case came when Judge Green issued an order dismissing charges against Alan Berkman, Tim Blunk, and Susan Rosenberg. This was based on double jeopardy—the government used the exact same evidence to prosecute the three in previous trials. Continuing in its overzealous nature this dismissal is being appealed by federal prosecutors. If the appeal is denied and the dismissal stands, Marilyn Buck, Linda Evans and Laura Whitehorn will stand trial together. But the government will do all in its power to ensure that these people are buried in the prison system for life, creating an example of what happens to political resisters.

Many of us have entertained the dream of a Lesbian Nation, joining together in resisting our oppressors and creating a world where we all can live free. Here are women who have worked for freedom and justice, who have insisted the left confront its sexism and homophobia to work for total justice. Will we stand by and watch the government bury them behind prison walls to remind everyone that women cannot resist and live...or will we call this system to account for its actions in proceeding with charges they can't prove (remember they admitted they don't know who planted the bombs) and holding Laura Whitehorn in jail—guilty until proven innocent.

Resistance is not a crime.

To find out what you can do, contact:

Emergency Committee To Defend The Human and Legal Rights of Political Prisoners
P.O. Box 28191
Washington, D.C. 20038-8191

And to personally support the women, their addresses are:

Marilyn Buck # 233-396
Linda Evans # 233-411
Susan Rosenberg # 233-412
Laura Whitehorn # 220-858

D.C. Detention Facility
901 D Street S.E.
Washington, D.C. 20003

Ceres May
Madison

Ceres May no longer believes America has no political prisoners, and has lost all her illusions that she lives in a free and just country!

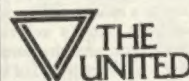
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MARY DALY DENIED PROMOTION (AGAIN): Despite five best-selling books, a petition signed by 300 members of the American Academy of Religion, letters of recommendation from major scholars in her field and an international reputation as a brilliant writer and theorist, Mary Daly has again been denied a full professorship by Boston College (a Jesuit institution). The committee declared Daly's academic record "undistinguished in every area, including teaching and publication." Many of her women students angrily protested the decision, but Daly was undaunted and characteristically self-possessed: "They have not dishonored me. They have dishonored themselves." Daly's got their number. In her *Wickedary*, she defines "academia" as a "normal state of persons in academia, marked by...irreversible deterioration of faculties..."—off our backs

INDIGNITY: Since 1986 when the Vatican issued its "Letter on the Pastoral Care of Homosexual Persons," Dignity, the nation's organization for gay and lesbian Roman Catholics, has been expelled from every single Roman Catholic church in the United States. So much for Christian charity....—*The Weekly News*

AND A VICTORY: "A federal judge has ruled that the Salvation Army in Jackson County, Mississippi wrongly fired an employee because she is a witch. Hiring or firing on the basis of religion violates the First Amendment right to religious freedom, the judge wrote. Jamie Dodge, 28, had been employed as the Victim's Assistance Coordinator for the Domestic Violence Shelter. According to court records, she was fired in 1987 after she was seen using the agency's copy machine to copy Wiccan rituals. A monetary award has yet to be determined."—*Lesbian Connection* via a clipping from a reader

CUNTEST ANNOUNCED: The Women's Caucus of ACT UP/New York, a militant organization battling AIDS, has announced a "Cuntest to Rename the Dental Dam" to promote use of the latex square as a safe sex measure. They want to challenge the widespread conception that lesbian oral sex is not an AIDS high risk behavior. Suggestions have included "labia leaf," "venus veil," and "clit cape." The winner will receive a deluxe vibrator! All entrants will receive a free clit cape on request. Write to: ACT UP CUNTEST, 496A Hudson St., Suite 4G, New York, NY 10014.—*Outlines*

"ONLY FOUR TIMES": Rosslyn Carter recently spoke about her daughter Amy to a college audience in Boca Raton, Florida: "Actually, Amy's activism surprised us, because she's basically a very shy person. We don't always agree with her, but we're proud of her. She's only been arrested four times..."—*Milwaukee Journal*

SOVIET LESBIAN CHALLENGES THE U.S.: An openly lesbian political refugee from the Soviet Union is attempting to set a legal precedent in her bid to become a U.S. citizen. Masha Geason, 22, the editor of a weekly gay/lesbian magazine called *NEXT*, is chal-

lenging the policy of the Immigration and Naturalization Service which automatically excludes lesbians and gay men from American citizenship. This policy is mandated by the repressive McCarran-Walter Act of 1952 which was passed at the height of the McCarthy era to clamp down on communists and other alleged subversives. Geason is willing to be a test case because her status as a Soviet Jew who has been granted political asylum will likely enable her to stay in the States even if her citizenship request is denied.—*Gay Community News*

BOYCOTT DOMINO'S PIZZA: *Ms* magazine reports that the owner of Domino's Pizza chain donated \$50,000 to the Michigan Right to Life and is active in other reactionary causes. Put your money somewhere else. Don't buy at Domino's and, better yet, call your local outlet up and tell them why!—*Ms*

SHARON KOWALSKI ALMOST HOME: In mid-May, a medi-van drove Sharon Kowalski from the Miller-Dwan Center in Duluth, where she had been undergoing medical evaluation, to the Ebenezer Caroline Center for Rehabilitation in Minneapolis. This places Sharon only an hour away from St. Cloud, where she had lived with her lover Karen Thompson until a car accident in 1984 left her severely disabled. Thompson fought Sharon's father in the courts for four years for Sharon's right to rehabilitation and the right to choose who could participate in her care. Sharon's father had kept her isolated from Thompson in a nursing home with no rehabilitation and refused to accept that his daughter was a lesbian. The status of Sharon's guardianship remains unresolved however, with Donald Kowalski now asking to be relieved of Sharon's guardianship, but the judge indicating he will not appoint Karen....—*Outlines*

ANOTHER FIRST FOR DENMARK: In late May, the Parliament of Denmark passed legislation which legalized marriage between same sex couples. The legislation also granted such bonded couples all the social security, insurance, employment, tax, pension and other benefits heterosexual married couples have always enjoyed. The only exclusion was in the right to adopt children.—*Outlines*

TENURE BLUES: A recent survey conducted by the Affirmative Action Office of the University of Wisconsin-Madison reinforced the perception of academia as a boys club. The study of 267 professors hired between 1977 and 1980 revealed that 72.5% of the male academics but only 54.5% of the females were granted tenure. Currently, women make up only 11% of the university's tenured faculty. Crack the whip Shalala!—*Chronicle of Higher Education*

DOWRY KILLINGS ON THE RISE: Despite recent legislation to stem the violence, the *Times of India* reports that "atrocities against women are increasing steadily year by year." Dowry-related killings (and these are only those reported and investigated) increased from 999 in 1985 to 1,787 in 1987.—*World Press Review*

WOMEN'S BOOKSTORES CLOSE: Two long-lived women's bookstores closed recently due to conflicts within their local women's communities. In April, San Francisco's A Woman's Place Bookstore closed after sixteen years of service to the community. Its difficulties began in 1982 with business disagreements that split the collectively-run store. Prolonged conflict, legal fees, and loss of business forced the store to close. In Northampton, Massachusetts, Womenfyre Books closed its doors after eleven years because of a controversy surrounding the selling of *On Our Backs* and other sexually explicit works on S/M. Staff reported verbal harassment and books being vandalized and stolen. Stickers saying "This insults women" were placed on the storefront. While under attack by anti-porn feminists, the store's owner was also threatened by right wingers who burned a cross with the word "Lezzie" on her lawn. A new women's bookstore, Lunaria, which does not carry S/M literature, has been opened.—*Baltimore Gaypaper and Equal Time*

MORE INTOLERANCE: In Jerusalem in March, Orthodox men attacked women trying to hold a prayer service at the Wailing Wall. Women are supposed to pray apart from men, at some distance from the Wall. About forty women tried to hold a service wearing prayer shawls. In Orthodox Judaism, women are not supposed to wear prayer shawls. Dozens of Hasidic men cursed, screamed and hit the women until the police released tear gas on both groups.—off our backs from *NY Times*

HUG-IN AT HARVARD: Gays and lesbians at Harvard staged a Hug-In in the dining hall early this year after a gay student, objecting to "fag" jokes, was harassed at a school dance. The Hug-In included same sex kissing and started a campus-wide debate on gay rights.—*Outlines*

Jamaka
Milwaukee

I'm a writer and historian who's put almost fifteen years of activism into the women's movement in Milwaukee. I'm a born lesbian, having been reluctant to leave my mother's womb at the appointed time, and lesbianism has been the most consistent, constructive and nourishing force in my life.

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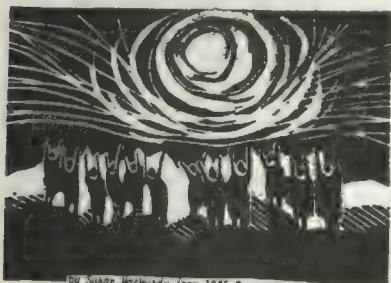
[Last month *Hag Rag* published a series of journal entries by Elizabeth under the above title. Inadvertently we misplaced the second half of Elizabeth's journal entry for March 30, 1989. We apologize for any inconvenience this caused our readers and we hope Elizabeth will forgive us for being so careless. Printed below is the final section of Elizabeth's journal entry, beginning a few paragraphs before the part we accidentally eliminated.]

March 30th 1989

over the last few days, did my final recording of some of my major/longer works—a way that i can more easily share with friends (i'm writing more now but i'm not reading my work to anyone, and so it feels 1/2 done)

these rememberings: as i read "Triple Lakes Trail" and all of the Alaskan wilderness comes rushing back into my consciousness/reading "Ritual" and again i am saying goodbye to S.—am so excited, i'm going to be published again in CLLL

yes, i feel good about myself, using it all—doing something with it, that passes it along beyond me, my personal is my political, my voice in my writing, using my life in my work



by Susan Michurda from 1985 Peace Calendar, Syracuse cultural workers project

must admit i did feel a twinge of anger/jealousy?—feeling left out, when i heard there was another "letting go" group going on at TCC—i guess i thought of it as "my thing" somehow/my concept/my development—no one thought to call and ask me for pointers or to share the excitement of picking up the idea where i left off—oh well Liz, let it go, let it go—think of it differently; i started something because i felt the need and knew it was important and i had the background and the expertise—now it lives on, that is what is important—remember, you don't have to do it all/you don't have to do it alone (no, but i guess what i'd like is some recognition)

that is what felt so good about listening to Jamakaya's presentation last night—so many of us who were there or would have been or were a part of the spirit of it; working long hours/caring so deeply that we were able to move things around in this city and were very deeply moved within the center of our lives—what felt so good, was that those of us on the forefront were named, remembered and recognized for their contribution

yes, i really do feel sad (when i'm not being terrified or up against myself in anger, with this right wing movement that wants to put us down into the ground/erase or execute our very being)

so much is over and gone and it was so important to me—the driving force in my life at the time/the highs and the lows that called out the best in me and turned me around as i found out as well, that the political is personal, and i miss those parts of who i am

maybe that's why my reluctance to write anything for *Hag*, crazy i guess—but it's not *Amazon* and i'm not who i was 10 years ago, when i'd be up for nights in a row, meeting copy deadline to say what i felt with a passion, and then go do layout in that little back room; the collective energy/the food/the arguments/the hugs/M.'s wisdom and K.'s lines that she taught me to do, and my time with S.—how is it that i still love her

it never really ends, does it—any of it, that we carry around in little treasure boxes in our hearts and minds (or little dumpsters in our bodies)—and yet there does come a time when it is over, and we do move on—it is a paradox and a mystery to me

well, here i am in today—it's thursday in Bay View and i am a long way from my coming-out days/my quasi-revolutionary nights (it's all a matter of perspective—i've always hated being accused of being "too spiritual" and not "ok" because i was not political enough)—here i am, a long way from my old lesbian/feminist community, and i sure do miss it

now—the rest of this vacation time, i need to get working on these two last major projects; the CO. paper on the GE boycott and the Mobe and my presentation of the Karpman Drama Triangle for my counseling class (i don't think that the tape i did is going to help me at all)

i want to teach new facilitators some of the real important things that i've learned along the way, how to avoid some of the pitfalls—i heard Ann Wilson speak a few weeks ago, and yes, i am moved (answered her in my heart while she spoke, "yes, i want to be a community organizer")

i'm excited again, in a new sort of way, as i re-kindle these parts of me—maybe i'm not so far after all, from my first movement days, from the old hippie in me (was telling B. & D. the other night, about that part of my life watching "Imagine" with M. on easter sunday, remembering the hopes and dreams we all shared, the piano in my living room, the candles in the rain)

in fact, that was my first stint at MATC (coming home to pre-school age children at the end of a day)—here i am again, this time enjoying it; helping to pull together a Human Service Organization to deal with issues and be each others' support/confronting instructors on sexism and writing angry articles for the school newspaper

full circle on the outside—on the inside, how i've grown

whew—time to stop now, take a shower, start my day—so much closer to myself now; less critical/less the feeling of loss/less pressure on myself to do, to accomplish, to hurry

it is simple—this time that i give to myself today, this luxury of allowing myself to be who and how i am, while i stop for a moment in time to reflect, wonder about and recharge, so i can move again

i will light candles this afternoon, listen to music, wonder if it will rain, and i will meditate

i am able now, to go deeper still—I have gotten myself home

Elizabeth
Milwaukee

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Book and Music News

Over the Line (Haircut Music)

By Kitty Barber

I have enjoyed Kitty Barber's music for many years, so I was happy when she started performing publicly again, and especially glad that she was putting out a tape. *Over the Line* is one of my favorite driving tapes—I spend a lot of time in my car, and this one always goes with me. There's a nice variety of sounds, from slow ballads to rocking out, with guitar backup by Edie Herrold and Sherry Shute, and Michele Isam of "Jasmine" on tenor sax.

There's a wide range of subject matter, as well as musical styles, on this tape. One of the songs, "Another Bitch," about the passion and intensity of a new relationship, has to be one of the sexiest Lesbian love songs ever recorded. It has steaming lyrics, sultry vocals and hot saxophone and guitar licks. "Dear Doktor" is a searing expose of psychiatric incarceration and of one Lesbian's manipulating her way out of imprisonment ("I'll shave my legs, I'll grow my hair.") The title song, "Over the Line," will resonate for any dyke who has tried to balance uncertainty about relationships, work and where she's heading in her life.

As much as I like this album, it also has one of my least favorite songs, "Arms of the USA," about Kitty's younger brother, his entry into the military and unquestioning acceptance and support of US policies and ideology. As an expose of malethink, it's a great song. But I wish it had been reserved for concerts, instead of recorded. It has a slimy feel to it which is certainly appropriate to the subject matter, but which doesn't send it to the top of my list for regular listening. I usually fast forward through it.

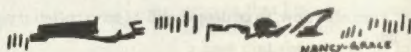
"Screws Blues" is sung by a correctional officer (prison guard) at a women's prison to a new inmate. After hearing Kitty talk in concert about her experience working as a correctional officer, and the political contradictions that entailed, I believe that she is trying to make a point about solidarity between female guards and inmates, and about the victimization of workers and inmates by the system. But the song just doesn't work; it romanticizes instead of exposing the system, by ignoring the very real power differences between a prison employee and an inmate. As someone who works in that system, I do applaud the attempt to try and come to grips with the politics of working as an ethical dyke within an oppressive structure.

Despite my problems with these two songs, I really do like this album, both musically and politically. Since the homogenization of "women's music" and the rise of genderless love songs and insipid lyrics, I appreciate an album that nourishes our Lesbian Selves and our community. I especially appreciate an artist who recognizes that "entertainment" is not value-free, but can contribute either to the maintenance of the status quo or the creation of an alternative. Given the scarcity of political Lesbian music these days, an album like "Over the Line" is a goddess-send.

Lizards/Los Padres (HerBooks)

Short Stories by Bettianne Shoney Sien

I was sorry when I reached the last page of *Lizards/Los Padres*. Closing it was a bit like leaving a town in which I was just beginning to make friends and feel at home. Shoney Sien's characters are like that—real women, real dykes. This beautifully written book is full of tastes and colors and smells. You can actually feel the sun beating down on you, and taste the grit in your mouth on a summer afternoon helping with the harvest. And after the shallow, plastic characterizations of so much lesbian fiction these days, the dykes in this book are a delight. Not just the same character, wearing a different name and plunked down in a slightly different situation, but varied and complex women, doing the best they can with their lives. Some of them I wanted to meet, some of them I could swear I already know, all of them believable.



While the characters in this book are not clones, there are repeating themes among the stories. Some are from the perspective of girls growing up in the country, their connections with their mothers and grandmothers, their growing into adulthood and autonomy. There are young women coming out, dealing with leaving their marriages behind, with raising children, with leaving their sons. Five of the stories do feature the same actors, a lesbian couple moving from the beginning of a relationship to its end, which contributes an added feeling of continuity to the volume. The stories develop a continuum of Lesbian experience, from childhood, through isolation, into community.

These stories are intensely political, without being polemical or preachy. The girls and women in these stories come from different backgrounds—urban and rural, poor, working and middle class. And the complexity of those differences is an integral part of their interactions, with the world and with each other. Too often in Lesbian fiction an author will indicate that a character is working class, or Black, and then proceed to have the character act just like the white, middle class inhabitants of the story. The women in *Lizards/Los Padres* are credible in their diversity, and they're using all the tools and resources they bring from that diversity to survive, and to create Lesbian community.

The stories touch on subjects that claim our focus in the real world - economic survival, Lesbian battering, class differences between friends and lovers, our relationships with our biological families and with the straight women who have been important to us, psychiatric abuse. If that list daunts you, bear in mind that these are stories, not sermons, and the overall message is strength, not powerlessness. Sien's characters are us, the dykes in our communities, and she's describing our lives.

Call for Articles on Lesbian Ethics, For Lesbian Ethics Too/II:

Some questions naturally arise when discussing lesbian ethics. A few of them follow:

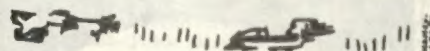
1. Are there truly lesbian ethics? I mean, are lesbians by the very reason of our sexuality/political ethics different from, say, unpolitical lesbians, and straight women and men in general? Are we talking about ethical behavior that we, as lesbians, would like to see practiced by all humans?
2. How do we arrive at conclusions or definitions of what is ethical behavior among and for lesbians? Do we have ethics wars like we had/have p.c./p.i. ("politically correct"/"politically incorrect") wars?
3. Once we've reached conclusions about what is/are lesbian ethics, what do we do with our conclusions? Do we have ethics monitors who report lapses in ethics? Do we restrict our ethical behavior to interactions with other lesbians? Other political lesbians? Other separatists? Other anti-racist, anti-imperialist heterosexual women? Do we ever demand that a lesbian ethic be adopted planetwide? Do we recruit others (straight women, non-political lesbians, back-sliding political lesbians, men, etc.) into the LE club, or do we guard our ethics as secrets? Do we propose a series of amendments to the U.S. Constitution, e.g., a Bill of Responsibilities, which would make learning and practicing lesbian ethics part of every U.S. citizen's civic duties?
4. How much energy do we expend on discussions/arguments about ethics when there's "so much other work to do"? Is this philosophical exploration merely the privileged meanderings of middle- or upper-class white lesbians? Should all such considerations be dismissed if some lesbians don't have the time, privilege, or intellectual interest in the subject?
5. What if being ethical just isn't fun? What if we just can't muster the same kind of interest as that exhibited for music festivals and craft shows? Can culture and philosophy be integrated? The Michigan Womyn's Music and Philosophy Festival?
6. Should we attempt to establish a lesbian Mount Sappho, where philosophical lesbians could debate and refine lofty ideas, and from which lesbian ethics would filter out into lesbian society at large?

What do you think? If you're chewing on lesbian ethics these days, alone or with your friends, let's hear from you for the second issue on lesbian ethics. Due date is August 1, 1989.

My favorite books have always done more than entertain me. The books that have delighted me the most are those that have facilitated a shift of perception, that have allowed me to see my life or other women's lives from a different perspective. Those kind of shifts help us to create a vision of new possibilities for Lesbian community. *Lizards/Los Padres* is that kind of book.

Tara Ayres
Madison

I'm a white, middle class Lesbian Separatist with a relatively intact sense of humor and a radical desire for community.



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Fiction Writers Wanted

Alyson Publications, publisher of such anthologies as *Long Time Passing* and *Testimonies: Lesbian Coming Out Stories*, is planning a new anthology of short stories by lesbians. The book will highlight the work of writers who have not been widely published, although it will not be limited to such writers. Submissions by new writers, members of minority groups, and writers living outside of major metropolitan areas is encouraged. Inquiries (include a SASE) should be sent to: Tina Portillo, Alyson Publications, 40 Plympton St., Boston, MA 02118.

Lesbian Prisoner News Journal

A fledgling news journal focusing on lesbian prisoners has begun publishing in Oakland, California. *Out/Inside* will be published three times a year, and Barbara Ruth is the editor. To order the first copy (Spring, 1989) send \$6 to: *Out/Inside*, PO Box 2821, Oakland, CA 94609. The publication is free to locked up women.

National Museum of Lesbian and Gay History

The Lesbian and Gay Community Services Center, located in Manhattan (NYC), has announced the founding of the first museum in the United States devoted to lesbian and gay history. The National Museum of Lesbian and Gay History's first independent project, a multi-media exhibition commemorating the 20th anniversary of the Stonewall rebellion, took place in June and included audio, video, picture and documentary displays. For more information on the museum contact: Richard Burns or Ron Cohn, 208 W. 13th St., New York, NY 10011, or call 212/620-7310.

Milwaukee Reported Rape Rate Increases

According to a May 30th, 1989 news segment on Channel 4 TV, NBC's Milwaukee affiliate, the number of reported rapes in Milwaukee rose substantially between 1988 and 1989. Between January and May of 1988 Milwaukee women reported 68 rapes, whereas during the same period in 1989 105 rapes were reported. Channel 4 reported that the cocaine epidemic played a part in the increase of rapes.

Wiccan Summer Intensive

Starhawk and Reclaiming Collective, a group of San Francisco Bay Area women and men working to unify spirit and politics, will be presenting a Wiccan Summer Intensive from August 27 through September 2 in Michigan. The opportunity to study feminist ritual, magic and political change is open to both men and women. For more information contact: Adrienne Young, PO Box 26, Clarendon Hills, IL 60514.

American Indian Gays and Lesbians to Meet

American Indian Gays and Lesbians will hold their 2nd annual gathering at a Wisconsin campground August 24-28. Event includes workshops, talent show, pow wow and much more. Registration fee is \$40. Contact: AIGL PO Box 10229, Minneapolis MN, 55458-3229 or call Cindy 612/649-1699 for details.

Self Defense Course

Common Sense Self Defense course will run Wednesdays, September 14 through October 26 from 7:30-9:30 pm in Madison. Physical and mental self defense skills for women and girls of any age and physical condition will be taught. Offered through the UW Extension, Instructor Lisa Amacher. Call 608/263-8927 for info. This course will also be offered through the Waukesha Extension on Thursday evenings for women and girls over 12 years old. Call 414/521-5460 for info.

Buddies for PWA's

Emotional support volunteer training for Buddies for People with AIDS will be offered July 29 and 30 and August 5 and 6 in Madison. Call Tim, 608/255-1711 for info.

Names Quilt Project in Washington, D.C.

The Names Quilt Project will be in Washington, DC October 6-8 at the Ellipse to commemorate people who have died from AIDS. Folks interested in forming a Madison contingent to this event, please call 608/255-1711.

Lesbian & Gay Books

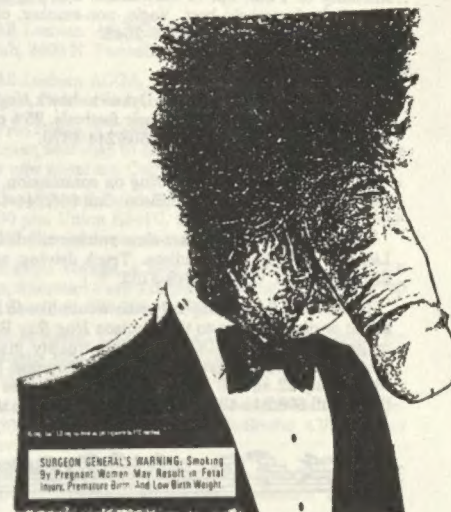
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R.J. Reynolds is selling male domination. With those macho fighter planes and Trident submarines, fast cars and easy money, this character will not only take over the world, but will reduce women to a sexy plaything perched on his shoulder.

We need to end this kind of advertising. Voice your complaint by letter or by phone. Or send this flyer to the men who don't know the difference between their penis and their nose.

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Are you as sick of this ad as I am? The message is about male domination, and everyone I talk with about it agrees that it's offensive. But how do we get rid of it?

...Write to one or all of the men listed above.... Post this flyer wherever you can. If you feel the urge to revise a billboard on your own, do it, take pictures, and send them to feminist newspapers and magazines so we can all see them....Please voice your protest by letter or phone....

This camel has got to go. We need to tell R.J. Reynolds execs to stick their penis back in their pants where it belongs.

Woody Blue

Classifieds

Housing

HOUSING NEEDED: Cheap-but-nice room to rent, efficiency or 1-bdr. apt in Milwaukee. Starting 8/15-8/30. Dyke household best. Vegie, non-smoker, older full-time student. Lisa, 608/246-2648.

Help Wanted

HAG RAG NEEDS HELP: Dykes to hawk *Hags* at Michigan or other womyn's music festivals. 25% commission. Call 414/372-3330 or 608/244-4370.

Dykes to sell ads and *Hag Rag* on commission, and hustle calendar events in Madison. Call 608/244-4370.

WORKER NEEDED: Part-time worker needed for Lifecycle Recycling in Madison. Truck driving, some lifting involved. Call 608/249-3733.

RUMMAGE SALE: Anybody who would like to help sell at or donate items to the Madison *Hag Rag* Rummage Sale PLEASE DO SO!! Only quality junkie please! Free pickup service available. Rummage Sale will be July 22 and 23 at 407 Wisconsin Ave. See you there! Call 608/244-4370 or 608/255-0618 to sign up!

Personals

Lance, Here's hopin' 37 tastes (and feels) like heaven!! Happy birthday Baby! Love Justice Fire XOXO

Happy birthday Doreen! Time for a LEO Dyke Wash! Love, Guess Who?!!

Happy Birthday to all the Leos I have known and loved. May life's journey bring you wisdom and joy. Love, Mary.

"Happy, Happy Birthday Chris." All my love and appreciation for your support in this last year. XXOO Love, Tasha.

Congratulations Teresa and Lori on the birth of your Gemini baby, a happy dream fulfilled. Love, Mary.

Services

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Nimble Fingers Typing and Word Processing in Milwaukee can handle all your typing and small business clerical needs. Call Mary at 414/372-3330.

Regular Events

Appleton

Gay and Lesbian AA and Al-Anon meetings, Thursdays and Saturdays, 8 pm, 724 E. South River.

Madison

The following events are all in Madison. The area code is 608.

Crescent Moon, womynspace/performance/dance, \$3, first and third Fridays, 8:30 pm, State Street Center, 122 State St., 2nd floor.

"Her Turn" (women's news), Sundays, 11 am, WORT radio, 89.9FM, 256-2001.

Incest Survivors' Support Group, 12-Step, Thursdays, 7-8:30 pm, Ada James Women's Center, 262-8093 for info.

Freya's First Friday, Goddess oriented spiritual experience and study group for womyn, meets every first Friday, 7 pm, 1704 Roberts Ct., call 838-8629 for info.

Lesbian AA, Mondays, 6:30 pm, Madison Community Center, 112 N. Fairchild, basement "Crafts" room, non-smoking and closed.

Lesbian Al-Anon, Tuesdays, 7:30 pm, and Fridays, 6:30 pm, at Harmonia, 406 N. Pinckney.

Lesbian Coming Out Support Group, first and third Thursdays, call Kim at 256-2166.

Lesbian and Gay AA, Thursdays, 8 pm, 1609 University Ave.

"Nothing to Hide," Cable TV Channel 4, Wednesdays, 9:30 pm, 241-2500.

Take Back the Night planning meetings, Wednesdays, 7 pm, Memorial Union (see TITU).

Ten Percent (10%) Society, Wednesdays, 8 pm, see TITU.

"Two for the Road," (music by Jane Reynolds and Lynette), first Sunday every month at the Cardinal Bar, 418 E. Wilson St., 8 pm, \$2 cover.

Womyn's Smokers' Anonymous Group, 12-Step, Mondays, 7-8 pm, YWCA, 101 E. Mifflin, free.

Milwaukee

The following events are all in Milwaukee. The area code is 414.

All-Lesbian AA Meeting, Mondays, 7 pm, Galano Club, 2408 N. Farwell, 276-6936.

All-Lesbian ACOA, Tuesdays, 7 pm, and Saturdays, 10 am, Galano Club (see above).

Free Space, a Counseling Center support group for women who wish to explore their lesbianism is looking for new members. Call Cheryl at 271-2565.

Gay Community at UWM, 1st and 3rd Wednesdays, 5:30 pm, Union E341C, 2200 E. Kenwood Blvd., 229-6555. Free and open to the public.

Maiden Voyage, a Wom*n's Chorus, Tuesdays, 7-9 pm, Sherman Park Lutheran Church basement, 2700 N. Sherman, 873-6284 or 962-6788.

More Space, a Counseling Center support group for lesbians who feel comfortable with their identity is seeking new members. Call Cheryl at 271-2565.

Mukwonago Feminist Singers and Eaters, Thursdays, 7:30-9:30 pm, 346 Maple St., Waukesha, 475-6612, all women welcome!

Our Space, second Sunday each month, 6 pm, 2038 N. Bartlett, 271-2565. Check *Hag "Calendar"* for topic.

Silver Space, third Sunday each month, 6 pm, 2038 N. Bartlett, 271-2565. Drop-in for older lesbians.

Women's Alternative Health Clinic, Saturdays, 10 am-noon, 1240 E. Brady St., sliding scale, call 272-2144 during clinic hours for info.

Women's Music Radio, WMSE, 91.7FM, Sundays, 11 pm-midnight, 799-1917 request line.

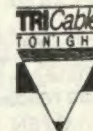
CALENDAR AND EVENT LISTINGS:

Please send listings for your "regular" events or calendar events to Mary, at *Hag Rag*, PO Box 93243, Milwaukee, WI, 53203, by August 1, for inclusion in the next issue of *Hag Rag* or call 414/372-3330 in Milwaukee or 608/244-4370 in Madison and leave your message on tape.

Milwaukee's Lesbian/ gay community cable program. Warner channel 14 1st and 3rd Tuesday at 7 pm. Last Sunday of month at 6pm.

Tri-Cable can also be seen at:
LaCage- every Sunday, 5pm
Ballgame- 2nd and 3rd Thursday, 7pm
Phoenix- 2nd and 4th Wednesday, 10pm

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Call Justice in Madison at 608/244-4370 or Chris in Milwaukee at 414/263-3542.

Calendar

Madison

The following events are all in Madison. The area code is 608.

July

5 Cable channel 14 "Nothing to Hide" Show topic "Gay and Lesbian Elected Officials," 9 pm.

7-9 Lesbian Celebration of Aging Weekend at DOE Farm, Call Smokey at 244-7398 for information.

7 Crescent Moon, womyn space, performance/dance, 8:30 pm, State St. Center, 122 State St., 2nd floor, \$3.

8-9 WING Horseback riding and camping in southern Kettle Moraine, 249-1421/info.

15-16 WING hikes the Elroy Sparta trail, Camp at Doe Farm or Wildcat Mt. State Park, Call Lisa 233-1955 for info.

15-16 Timberframe Building Workshop, Write Christine Violet, Rt. 1 Box 99, Hillsboro, WI 54634 for info.

21 Crescent Moon, womyn space, performance/dance, 8:30 pm, State St. Center, 122 State St., 2nd floor, \$3.

21 Laura Nyro Concert, 8 pm, Barrymore Theater, 2090 Atwood, \$12.50 Advance, \$14.50 door.

22 Magic Picnic for Gays and Lesbians, Brittingham Park. Food, Games, Fun!

22 and 23 Hag Rag Madison Rummage Sale!! 407 Wisconsin Ave., Sat. 8-4 pm, Sun. 10-2 pm.

29 Lizards potluck for Lesbians over 30 in Lodi, Call Jane 592-4534 for info.

August

4 Crescent Moon, womyn space performance/dance, 8:30 pm, State St. Center, 122 State St., 2nd floor, \$3.

9-13 Michigan Womyn's Music Festival!

11-13 DOE Farm meeting weekend with a birthday celebration for Leo.

18 Crescent Moon, womyn space performance/dance, 8:30 pm, State St. Center, 122 State St., 2nd floor, \$3.

24-28 American Indian Gays and Lesbians 2nd annual gathering. See Announcements for info.

28 Lizards potluck for lesbians over 30, in Pardsville, call Jane 592-4534 for info.

27 WING Fall planning brunch, 10 am, Call 233-1955 for info.

Milwaukee

The following events are in Milwaukee. The area code is 414.

July

4 "Tri-Cable Tonight," Milwaukee's lesbian/gay television show, channel 14, Warner Cable, 7 pm.

15 Karen Thompson will speak on legal relationships for partners, sponsored by Hurricane Productions, write PO Box 200, Milwaukee, WI 53201 for details.

18 "Tri-Cable Tonight," channel 14, Warner Cable, 7 pm, repeat of July 4 show.

21-23 National NOW Conference, Cincinnati, OH, call 608/255-3911 for details.

22-23 Hag Rag's Yard Sale, travel to Madison for some fun in the sun, a chance to meet new dykes, and an opportunity to purchase lesbian recyclable goodies, see listing in Madison section for details.

29 "Hurricane Rocks the Water," 8:30-10:30 pm cruise on Lake Michigan, \$10, boat limit is 200, so buy your tickets early from People's Books, Outpost or Clear Horizons.

30 "Tri-Cable Tonight," channel 14, Warner Cable, 6 pm, repeat of July 4 show.

August

1 "Tri-Cable Tonight," Milwaukee's lesbian/gay television show, channel 14, Warner Cable, 7 pm.

9-13 14th Michigan Womyn's Music Festival, write WWTMC, Box 22, Walhalla, MI 49458 for information.

15 "Tri-Cable Tonight," channel 14, Warner Cable, 7 pm, repeat of August 1 show.

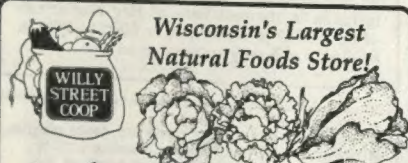
27 "Tri-Cable Tonight," channel 14, Warner Cable, 6 pm, repeat of August 1 show.

September

??? Sonya Johnson will be speaking on "Beyond Going Out of Our Minds," sponsored by Hurricane, check Peoples Bookstore for ticket information.

8-10 "Commitment '89," an intensive weekend for lesbian/gay members of 12-step programs (AA, Al-Anon, NA, ACOA, OA, etc.); includes workshops, discussion groups, and Saturday dinner/dance. Write Commitment '89, PO Box 92794, Milwaukee, WI 53203 or call Jack at 414/783-4289.

9 "Opportunities for the 90's, A Statewide Conference for Women Entrepreneurs," \$45, call 414/472-1365 or write WBWC, 402 McCutchan Hall, Whitewater, WI 53190.



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